CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

CANON OF THE NEW TESTAMENT.

Distinction between the disputed and the undisputed books.

The Canon of the New Testament is a collection of books written by the apostles, or by men who were the companions of the apostles, and who wrote under their immediate inspection.

These books are called the Canon, from a Greek word which signifies a rule, because to a Christian they constitute the only proper and sufficient rule of faith and practice.

These books are also called the Scriptures, or the Writings, because these writings are held by Christians in the highest estimation. They are the Scriptures of the New Testament, or more properly speaking of the New Covenant, because they contain a complete account of the Christian dispensation which is described as a covenant by which Almighty God engages to bestow eternal life upon the penitent and virtuous believer in Christ. For this reason the christian scriptures, and particularly the books which contain the history of Jesus Christ are called the gospel, or good news, a literal translation of the word *evangelion*, as these sacred writings contain the best tidings which could be communicated to mankind.

The Canon of Scripture is either the received Canon or the true.

The Received Canon comprehends that whole collection of books which is contained in the New Testament, and which are generally received by Christians of apostolical authority. The true Canon consists of those books only, the genuineness of which is established upon satisfactory evidence.

When or by whom the received Canon was formed is not certainly known. It has been commonly believed that it was fixed by the council of Laodicea A. D. 364, but this is certainly a mistake. The first catalogue of canonical books now extant was drawn up by Origen A D. 210. It leaves out the epistles of James and Jude.

The genuineness and authority of every book in the New Testament rests upon its own specific evidence. No person nor any body of men has any right authoritatively to determine concerning any book that it is canonical and of apostolical authority. Every sincere and diligent inquirer has a right to judge for himself, after due examination, what he is to receive as the rule of his faith and practice. The learned Jeremiah Jones on the Canon, and Dr. Lardner's laborious work upon the credibility of the Gospel History, contain the most accurate and copious information upon this subject.

The most important distinction of the books of the New Testament is that mentioned by Eusebius bishop of Cesarea, in the third book of his Ecclesiastical History. He distinguishes them into the books which were universally acknowledged, *omologoumena*, and those, which though generally received were by some disputed, *antilegomena*.

The books universally acknowledged are the four Gospels, the Acts of the Apostles, thirteen Epistles of Paul, the first Epistle of Peter, and the first Epistle of John. "These only," says Dr. Lardner,* "should be of the highest authority from which doctrines of religion may be proved."

The disputed books, *antilegomena*, are the Epistle to the Hebrews, the Epistle of James, the second of Peter, the second and third of John, the Epistle of Jude, and the Revelation. "These," says Dr. Lardner, "should be allowed to be publicly read in christian assemblies for the edification of the people, but not be alleged as affording alone sufficient proof of any doctrine."†

These distinctions prove the great pains which were taken by the primitive Christians in forming the Canon, and their solicitude not to admit any book into the code of the New Testament, of the genuineness of which they had not the clearest evidence. It is a distinction of great importance to all who desire to appreciate rightly the value and authority of the several books which compose the received Canon. *Imp. Version, Int. sec. 2.*

* Lardner's Supplement, vol. i. p 29; ch. ii. sec, 4.
† Lardner, ibid p 30.

WORSHIP OF CHRIST.

The following remarks on the words *worship* and *worshipped* as sometimes used in the New Testament are from Rev. Winthrop Bailey's Sermons.

"While Christ was on earth, many who came to request favours of him are said to have worshipped him. This circumstance has been considered a decisive proof that he was God, in as much as he accepted this worship. It would be easy to show that the original word is used to denote not only religious worship, but that homage or respect which men pay to their superiors. I shall mention a few of the many examples which might be produced to confirm this latter sense of the term. "And Abraham stood up, and bowed himself to (worshipped) the people of the land." Gen. xxiii. 7. 12.—"And Moses went out to meet his father-in-law, and did obeisance" (worshipped him.) Ex. xviii. 7. "Judah, thy father's children shall bow down before thee"—(worship thee.) Gen. xlix. 8. "A man came out of the camp of Saul, and when he came to David he fell to the earth and did obeisance"—(worshipped him.) 2 Sam. i. 2. "And all the king's servants that were in the king's gates bowed and reverenced (worshipped) Haman." Est. iii. 2. Those who are not acquainted with the original may see by these examples the weakness of the argument above alluded to in favour of the supreme divinity of Christ. It is an argument only in sound. It results entirely from the want of uniformity in the translation of the word in question. No one supposes that David or Haman, or the others mentioned in the preceding quotations were regarded as objects of religious worship. And there is as little reason to suppose that those who came to Christ and worshipped him, or rather did him homage or obeisance regarded him as an object of religious veneration, or could justly be charged with idolatry if he were not the Supreme God. It was as proper for him to receive this worship, homage, or respect, as it was for David to receive the same. When, therefore, we are told that Christ was worshipped while on earth, it is sufficient to reply that in the strict and proper sense of the term he was not worshipped. In reference to this term Dr. Campbell has the following note. "The homage of prostration which is signified by this Greek word, in sacred authors, as well as in profane, was throughout all Asia, commonly paid to kings and other superiors, both by Jews and Pagans. It was paid by Moses to his father-in-law, called in the English translation obeisance. The instances of this application are so numerous, both in the Old Testament and in the New as to render more quotations unnecessary."*

* Campbell's Note on Mat. ii. 2. See also Schleus. in voc. *proskuneo*.

ADDRESS TO HEADS OF FAMILIES.

(Continued from page 54.)

Bishop Burnet says,* let the world laugh at prayer, and at all earnestness in it, as much as they will; yet good men will ever find it to be the source of all their joys; they feel an unspeakable ease, even in pouring out their hearts before God—This is an argument for prayer taken from sense.—They feel it, therefore are assured of it.

There is a pleasure which is the offspring of trust, arising from the regular discharge of this duty: How safely, and how cheerfully, may a religious man trust his family, at home and abroad, with God, after, by fervent prayer, he hath committed them to the care and protection of that Almighty Ruler! Living and dying may their hope be in God.

Again, is not religion, wisdom, and virtue, the truest and greatest honor of a family? and is it not of more importance to transmit this honor to posterity than to entail inheritances upon them?† And is any method more fit to settle an habitual veneration for God, and a stated sense of his presence, in the minds of posterity, than a wise and decent maintaining of family worship? Should not the hope of sending forth and leaving behind them a religious seed, give parents a sensible pleasure?—And how great a privilege and joy to a son, to be able to say, my father's God, the God of my fore-fathers?

Moreover, it is an occasion of pleasure to think what a blessing a religious family is to servants, who often meet with no education, or advantages for religion till they go abroad.—Many a soul may be born unto God in such a house; many a wild branch grafted on a better stock: and how desirous will sensible and well qualified servants be to come under a roof where God dwells, where pure religion is kept up, where every virtue shines and operates!

Besides, faithful endeavours to promote religion in your house will be one proof of the sincerity of your own hearts; that you love God and the interest of Christ; which must produce in you a fresh pleasure.

Consider also, parents and masters, that by such serious converses with God in and with your families, as I am recommending, you yourselves will increase in reverence for God, in wisdom, in a christian temper, in love to souls, in every virtue which maketh up the image of God; and hereby you will become more useful in the world, and better prepared to leave it; and to go into a world and company, where veneration for God, benevolence for fellow creatures, and every virtue will be in perfection.

* Fast Sermon before K. William, &c.
† 2 Tim. i. 5.—Eccles. vii. 11.

On transferring virtue; a conversation.

The following conversation took place between a high Calvinist and one of the Society of Friends, and may afford a useful hint to the readers of the Reformer, on selling or transferring virtue.

An accidenial meeting produced a conversation in which the Friend had occasion to speak of virtue; this exciting a peculiar sensation in the Calvinist, he exclaimed, "Ah! virtue indeed! there is a great deal said about virtue; for my part I think so little of virtue that I would sell all mine for two-pence."

Friend. Thou oughtest to know that virtue, be it of little or great value, is not transferable property; so that wert thou disposed to sell thy virtues, and another disposed to buy them, you could not strike a bargain. Besides, couldst thou sell them for two-pence, or for any sum, thou wouldst, notwithstanding thy affected contempt of them, make a bad bargain. I who know thee form a very different idea of thee, than thy estimation of virtue would lead me to suppose. If I be not mistaken, thou art a very sober man, thou never abusest thyself, nor injurest thy family by drunkeness.

Cal. I believe I do not.

Fr. I think too, thou hast a very great regard for truth, and never utterest a falsehood knowingly.

Cal. I trust I have.

Fr. I also think thee to be honest and just in thy dealings, and that thou never practisest deceit and fraud.

Cal. I hope I am, and never use deceit.

Fr. I farther think thee a kind husband, father and neighbour, and disposed to do good as far as thou canst.

Cal. I hope I may say I feel disposed to be and do so.

Fr. I have always heard thee spoken of as such, and let me tell thee, that these virtues are above all price, and if thou wert to part with them on any condition, and take up with the opposite vices, thou wouldst find thyself a great loser; therefore I would advise thee to set a higher value upon them than thou hast done, and be sure thou keepest them.

Christian Reformer.

FOREIGN MISSIONS.

In the N. H. (Keene) Sentinel of the 16th inst. are some judicious remarks on the subject of Foreign Missions. They appear to have been drawn forth by the statements of a Committee of the Board of Commissioners for Foreign Missions, on the subject of the Bombay Mission. The committee complain of the stubborn and inveterate prejudices of the natives, and evidently manifest a degree of disappointment at the comparatively poor success of the mission. The editor of the Sentinel in relation to this subject introduces the following excellent remarks from "Anecdotes of the life of Richard Watson, Bishop of Landaff."

"I have been for many years, as professor of divinity, a chartered member of the society for propagating the gospel in foreign parts, but I had never subscribed to it nor attended its meetings, from at first suspecting, and afterwards from knowing (see Baron Masere's Canadian Freeholder, vol. iii. p. 424) that its missionaries had been more busy in bringing over dissenters to Episcopacy than in converting Heathens to Christianity; but the establishment of a mission in the East-Indies had my approbation, and I ordained Mr. Brown a deacon when the Bishop of London would not ordain him for want of a title. The Orphan School was just then established, by the subscription of the British officers, for the education of the children of the soldiers by the women of the country, and I thought that a clergyman might be as usefully engaged in such a school, though it was not a legal title, as in a village-curacy in England, and that such a school would be instrumental in extending the English language among the natives. On the receipt of this letter, I considered how I might best promote its object, and I was soon persuaded that any efforts of mine would be unsuccessful, unless supported by administration, and thinking that the most probable means of obtaining that support would be to let it originate with the minister, I sent both the letter and the proposal to Mr. Pitt, with the following note:—

'*Great George Street, April 9, 1822.*

'Dear Sir—Allow me to put into your hands a packet which I received last week from India. I know not whether the subject mentioned in it has ever engaged the atention of government or of the East India Company, I think it highly worthy the attention of them both.—But I presume not to say whether it would be practicable to introduce a knowledge of the christian religion among the natives of Hindostan, nor whether the present is the fittest time for making the attempt. All I mean by troubling you on this occasion is to apprise you of what is in agitation that if you think the matter proper to be tahen into consideration you may have the credit of submitting it to the council or of supporting it in any other way which you might think more expedient.

I am &c. R. LANDAFF.'

Mr. Pitt took no notice of this communication, nor did the archbishop of Canterbury even speak to me on the subject, so that I never had an opportunity of concurring, which I should have been happy to have done, with his grace in the prosecution of the design.

I do not indeed expect much success in propagating Christianity by missionaries from any part of Christendom, but I expect much from the extension of science and of commerce. The empire of Russia is emerging from its barbarism, and when it has acquired a stability and strength answering to its extent it will enlarge its borders, and, casting an ambitious eye on Thibet, Japan, and China, may introduce, with its commerce, Christianity into those parts. India will be christianised by the government of Great Britain. Thus christian monarchs who aim at nothing but an increase of their temporal kingdoms may become by the providence of God, unconscious instruments in propagating the spiritual kingdom of his Son. It will not be easy for missionaries of any nation to make much impression on the Pagans of any country, because missionaries in general, instead of teaching a simple system of Christianity, have perplexed their hearers with unintelligible doctrines not expressly delivered in scripture, but fabricated from the conceits and passions and prejudices of men. Christianity is a rational religion; the Romans, the Athenians, the Corinthians, and others, were highly civilized, far advanced in the rational use of their intellectual faculties, and they all at length exchanged Paganism for Christianity; the same change will take place in other countries, as they become enlightened by the progress of European literature, and become capable of justly estimating the weight of historical evidence, on which the truth of Christianity must, as to them, depend."

MISCELLANEOUS SELECTIONS.

"When Trinitarians assert that the Father is God, the Son is God, and the Holy Ghost is God, they must mean that the terms father, son and holy ghost, are three different *names*, of the *same* being, or that they are expressive of *three distinct beings*. If they mean that they are only different *names* of the *same* being, it is difficult to see in what respect they differ from Unitarians, except in using a language, which is very liable to be misunderstood. But if they mean that the terms father, son, and holy ghost, are expressive of *three distinct beings*, each of whom is God, is it not undeniable, that they assert the existence of THREE GODS? It is to no purpose for them to say, that they mean there are three persons in the Godhead; for still the question returns, What do you mean by the word person? Do you mean that there are three *names* belonging to the godhead? Or do you use the word *person*, as it is commonly used, to signify a distinct *being*, or intelligent agent?"

We sometimes hear the confession made in prayer, that we were *born in sin*, and the sentiment inculcated as important evangelical truth. The only passage in the New Testament where this phrase occurs, is John ix. 34, when the Pharisees charge the man who was born blind with being "altogether born in sins," in direct contradiction to our Lord's own declaration, verse 3, in reply to a question upon the case, proposed by his disciples; "Neither did this man sin, nor his parents." It is plain, therefore, that a pharisaic tradition is considered and inculcated as evangelical truth, and that in opposition to the authority of Christ.

AUTHORITY.

"The authority of Emperors, Kings, and Princes, is human. The authority of Councils, Synods, Bishops, and Presbyters, is human. The authority of the Prophets is divine, and comprehending the sum of religion, reckoning Moses and the apostles among the Prophets;—*and if an angel from heaven preach any other gospel*, than what they delivered, *let him be anathema; i. e.* publicly disowned by the christian society." *Sir Isaac Newton.*

"We are not to fix our view on one single point of duty; but to take in the complicated view of all the circumstances in every state of life that offers."

Extracts from Morier's Second Journey through Persia—p. 202; by which some parts of Scripture are illustrated.

WHIRLWINDS.

On the day before we reached Casvin, whilst we were encamped at the village of Hassanabad, a violent wind arose from the eastward, called the Baad Raz. It prevailed from the morning to about two o'clock, P. M. when it changed about to the westward, and was then called the Baad Shehriar. At the time of the change, whirlwinds were to be seen in different parts of the plain, sweeping along the country in different directions, in a manner that was quite frightful to behold. They carried away in their vortex, sand, branches, and the stubble of the fields, and really appeared to make a communication between the earth and the clouds. The correctness of the imagery used by the prophet Isaiah, when he alludes to this phenomenon, is very striking to the eastern traveller: "The whirlwind shall take them away as stubble."—Ch. xl. 24. "Chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.—Chap. xvii. 13.

In the Psalms, lxxxiii. 13, we read, "Make them like a wheel, as the stubble before the wind;" which is happily illustrated by the rotary motion of the whirlwind, which frequently impels a bit of stubble over a waste, just like a wheel set in rapid motion.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, NOVEMBER 22. 1822.

BOMBAY MISSION.

In the first volume of the Register, p. 102, we gave some account of the Mission to Bombay, which was projected and has been supported by the American Board of Commissioners for Foreign Missions in this country. The purpose which we there expressed, of giving occasional abstracts of the intelligence that might be received respecting the missions supported by this board, has not been so fully effected as we intended it should be, or as we hope it hereafter may be.

We must refer our readers to the account, vol. i. p. 102. for the early History of the Bombay Mission.—Those who refer to that paper (Feb. 8) will find that after the departure of Mr. Bardwell for this country, three missionaries only remained on that station, viz. Messrs. Hall, Graves and Nichols. The removal of Mr. Bardwell, and the death of Mr. Newell, left them without any person to superintend their printing establishment. In May, 1821, this deficiency was supplied by the arrival of Mr. Garrett, who had been sent out with a printing establishment to the Island of Ceylon. Being refused by Sir Edward Barnes, English Governor of Ceylon, the liberty of establishing his press on the island, Mr. Garrett, with the advice of the Ceylon missionaries, had resolved to remove to the Continent, and to establish his press at Negapatam, on the Coromandel coast. At the request of the Bombay missionaries he removed from Ceylon directly to Bombay. In a joint letter of the missionaries from Bombay, dated July 1, 1821, they gave a general account of the state of the mission. In preaching, their success seems not to have been more encouraging than formerly. Their schools are also much the same, except that the number of boarding scholars who are entirely under their control is increased. These, however, are many of them outcast children, illegitimates and half-breeds, who have no standing with the inhabitants, and will not, when educated, be likely to have any greater influence with the natives than foreigners would, except from having a greater familiarity with the language. At the close of their letter the missionaries urge the importance of a "Native Mission College," for the purpose of training up such as may be the future teachers and preachers of the country.

Among the many privations and distresses of the missionaries, one of no small weight is the loss of their children. Of eleven children born to the Bombay missionaries, only three survived in August, 1821.

The schools established by the missionaries are perhaps rather on the increase. The number we have not been able exactly to ascertain. They are scattered over a considerable extent of country up and down the coast in each direction from Bombay. These schools are generally under the particular care of Jewish teachers, who are found far preferable to any other instructers they can obtain. The schools are so scattered that the direct influence of the Missionaries on the children must be but small. Their occasional visits, however, and the tracts which are distributed and read in the schools, must produce some influence. This plan of enlightening the rising generation, and indoctrinating in christian principles those who will probably be hereafter scattered over the country as teachers, will, in our view, do more for the final establishment of Christianity among them, than could be effected by all the preaching of all the missionaries that could be sent to them, without the aid of schools, more especially if the character of their preaching were such as most of the specimens given in the accounts from India.

In our view, by far the most important advantage resulting from this mission, as yet, is the translation of the New Testament into the Mahratta language.* The dissemination of the scriptures without note or comment, must eventually produce an influence favourable to truth, and though what we deem the false speculations and erroneous views of the missionaries must for a time not only hinder their own success, but, where they are successful, must delay the spread of the plain and simple truths of Christianity, yet the scriptures, in the hands of a people of fair understanding, will exert a slow and silent, but certain influence, which will eventually cause the truth to triumph over the stoutest prejudice.

* Though the whole New Testament is translated and ready for the press, yet considerable of it remains unprinted. The printing will advance as fast as the means for doing it are furnished.

At a meeting of the "Synod of Ohio," at Cincinnati, Oct. 24, a report was made relative to a proposition from the Synod of Pittsburg, on the subject of the establishment of a theological seminary in the west. A committee was chosen to meet with a committee appointed by the Synod of Pittsburg, at Louisville, on the second Tuesday of January next, to deliberate on the expediency of establishing such a seminary. A committee was also chosen to confer on the same subject with a committee to be chosen by the Synod of Kentucky.

A missionary family consisting of fourteen men and women was lately collected at Pittsburg, Penn. for the purpose of entering on a mission to the Ottawa tribe of Indians. They left Pittsburg on the 11th of October.

It appears by the minutes of the annual conferences of the Methodists, that the whole number of their travelling preachers is 1,016, and that the whole number of members in all their churches is 297,622. Their increase during the past year has been 16,470.

In 1815, an association was formed by a few Christians at Basle, in Switzerland, for the purpose of encouraging missions. An establishment was commenced, called the "Missionary Seminary." During the first year it had but a small number of missionary scholars, and an income of only £50. The sixth year the income was increased to £5,000, and the society had more than forty auxiliaries in Switzerland, Germany, and among the Protestants of France.

The London Missionary Society has for some time past had missionaries stationed on a number of the South Sea Islands. In 1821, they sent out a deputation, consisting of two gentlemen, to examine into the condition of the stations on these islands.

A letter from these gentlemen, dated Eimeo, (one of the Society Isles) Dec. 3, 1821, gives a very favourable account of the success of the missions at Otaheite, and the neighbouring islands. The following extract from their letter will show the impression which the state of things there produced on their minds:—

A nation of pilferers have become eminently trust-worthy. A people formerly universally addicted to lasciviousness in all its forms, have become modest and virtuous in the highest degree—those who, a few years ago, despised all forms of religion except their own horrid and cruel superstitions, have universally declared their approbation of Christianity—study diligently those parts of the christian scriptures which have been translated for them—ask earnestly for more, and appear conscientiously to regulate themselves by those sacred oracles, under the direction of their kind teachers, whose self-denying zeal and perseverance have been almost as remarkable as the success with which God has been pleased to honour them.

A good account is given by these agents of the character and conduct of the missionaries. They speak also in the highest terms of the beauty and fertility of the islands. Two English adventurers, Messrs. Blossom and Armitage, are just commencing a small manufacturing establishment for cotton on the island of Eimeo.

French Tract Society.—A society for the publication of moral and religious tracts has been instituted in Paris during the past year. Three numbers have been received in this country. They are, *The Lottery*, *The Dairyman's Daughter*, and *James, the Chimney Sweeper*. The names of the patrons and officers have not yet been received.

An Episcopal church is about to be established in Natches. Nearly 12,000 dollars were contributed in two days, to aid the design.

HISTORICAL SKETCHES OF NEW-ENGLAND.

WITCHCRAFT.

[Continued from p. 54.]

Many persons were now accused besides Tituba. One Sarah Osborn, who was at times melancholy and even distracted, was named by the afflicted as a witch, as also one Sarah Good, who had long been bed ridden.

As yet, only persons of a doubtful moral character had been implicated. But the accusers, finding their numbers increase, grew bolder, and attacked characters of known worth; and two women by the names of Corey and Nurse, who were church members, were cried out against. The accuser of these last, was a woman, whose children had for some time been afflicted, and who probably thus attempted to gratify some private malice.

The ill-advised Parris, now, by his conduct, increased the public confusion and distress, consequent to their accusations. He preached a sermon on the Lord's day, and took for his text these words, "Have I not chosen twelve, and one of you is a devil." A sister of Nurse, by the name of Cloyse, happened at that time to be in the meeting; and when she heard the preacher thus announce his subject, supposing that he designed to take the occasion to publicly decry her sister, already in the most perilous situation, and much more in need of consolation than public abuse, she arose and went out of the house. But, on the following day, she was accused of being a witch, and on examination, was committed to prison.

About the same time, one Elizabeth Proctor was cried out upon, by the bewitched, who had now increased to a large number; and she was immediately arrested for examination. She was an amiable and good woman, and most affectionately beloved by her husband.

When the unhappy man saw her torn from the bosom of his family, and hurried to prison, he followed her, determined to accompany his wife, through the fearful ordeal, he was sensible she must now pass. At the court, as it was called, of the examining magistrates, he appeared at her side, and instructed and consoled her. Yet did this act of conjugal piety cause no sympathy, either in the breasts of the accusers, nor of the examining magistrates. On the contrary, it cost the good man his life; for the possessed of devils, as if indignant that any one should attempt to wrest the prey from them, seeing him attempting to shield their victim, cried out against him also, and both he, and the wife, were committed for trial at the next court.

In all the examinations that had yet taken place, Parris was a voluntary assistant; and although he was not clothed with any legal power, yet the magistrates, who had regular cognisance of the supposed crimes, were much under his influence, and usually employed him as their clerk. In this capacity, he was indulged in asking the accused many questions, and could generally give the investigation whatever turn he chose. The following is a specimen of the primary examinations, and they were usually followed by commitment, and finally by a public trial. There was a great similarity among them all, and nearly the same questions were usually asked. The one here given is that of some of the persons already named, Nurse, Cloyse, Corey, Good, and Proctor and his wife. The original was signed by the justices, and dated at Salem, April 11th, 1692.—The accusers appear to have been three young women, the names of whom will appear in the sequel. Question. Mary Wolcott, who hurts you? Answer. Goody Cloyse. What did she do to you?—She hurt me. Did she bring the book?—Yes. What was you to do with it?—Touch it and be well.—She then fell into a fit.

2. By the court. Abigail Williams—did you see a company at Mr. Parris's house eat and drink?—Yes sir, that was their sacrament.—How many were there?—About forty, and Goody Cloyse and Goody Good were their deacons. What was it?—They said it was our blood, and they had it twice that day.—She then related that they had a similar sight at deacon Ingersoll's.—Who was at Ingersoll's then?—Goody Cloyse, Nurse, Corey, and Good. When Sarah Cloyse, who was rather of a delicate construction, heard herself thus accused of a crime which she knew nothing about, a violent trembling seized upon her, she asked for water, but before any assistance could be given, she fainted and fell. But, instead of receiving the least sympathy, the afflicted also had fits, and cried out, see! her spirit is gone to prison to her sister Nurse.

The justices then addressed Elizabeth Proctor.—You understand whereof you are charged, viz.—with sundry acts of witchcraft; what say you to it?—Speak the truth; and so you that are afflicted, you must speak the truth, as you will answer it before God another day. What do you say Goody Proctor to these things?

I take God in heaven to be my witness, that I know nothing of it, no more than a child unborn.

Ann Putman, doth this woman hurt you?—Yes sir, a great many times. The accused woman then looked at the afflicted to question them, and they all fell into fits. The court proceeded.—Does she bring the book?—Yes sir, often, and saith that she has made her maid set her hand to it.—Abigail Williams, does this woman hurt you? Yes sir, often. Does she bring the book to you?—Yes sir. What to do?—To write in it and I shall be well.—Did you not, said Abigail to Proctor, tell me that your maid had written in the book? Dear child, she replied, it is not so.—There is another judgment, dear child; and then Abigail and Ann both had fits. In a few minutes, they revived, and then both cried out upon Goodman Proctor himself, and said he was a wizard; upon which they had fits. The justices then demanded of Ann Putman, who hurt you? She answered, Proctor, and his wife too. They then asked Proctor what he had to say to these things. He replied, I know not—I am innocent. One of the afflicted cried out, there is Proctor going to take up Mrs. Pope's feet; and immediately her feet flew up. Abigail Williams said, he is now going to Goody Bibber; and immediately Bibber fell into a fit. One of the justices then said to him, you see the devil will deceive you; the children could see what you was going to do before the woman was hurt. I advise you to repentance, for the devil is bringing you out.

This is the substance of an examination which ended in a commitment for final trial;—and its glaring defects, both as to the nature of the facts sworn to, and the mode of examining the witnesses, must be apparent to all. There does not appear to have been any cross examination; for the witnesses, in that case, were seen to have fits, which rendered them incapable of articulation, and which, to the minds of the superstitious justices, was the strongest evidence of their veracity. And the interrogatories were what are called leading questions, and are not tolerated in well regulated courts, in trials about the most trivial concerns.

Nothing could exceed the consternation which now seized on the people of Salem village and the surrounding country.

The feats of ghosts, of devils, and of mortals who had combined with them, which had served only to amuse the young imagination, had in its consequences now become sober reality.—It had grown into a sturdy and unrelenting fanaticism, frightful indeed, even to those who had contributed much to increase its power.

The public daily saw persons of sober lives, and unblemished reputation, dragged to prison for crimes, and upon testimony which no one could well understand. No one was safe. The malicious seized the occasion to be revenged on their enemies, and turned accusers; and the surest way to escape an accusation, was to join them. Hence both the number of the accusers and the accused, increased every day.

At this crisis, as if to complete the misery of the unfortunate inhabitants of the county of Essex, it was given out, upon some authority which was credited, that such as would, by a voluntary confession, manifest their repentance, might hope for mercy. Upon this, the most credulous and fanatical of the clergy in that part of the country, became very officious, and strongly urged the victims to give glory to God, by a disclosure of all their crimes, little considering the fatal tendency of their advice.

The first confession recorded, was that of one Deliverance Hobbs. She was at the time in confinement, upon suspicion of witchcraft; and on examination owned whatever she was required to do. She evidently used great exertion to frame her narration, so as to conform it to the received opinions upon the subject, fearing that the least deviation from even technical precision, would render her disclosure suspicious. She declared that about eleven years before, as she was one day walking in an orchard which joined her house, and in great mental distress about her lost condition, she attempted to pray to God, wicked as she was, for assistance. When she was in the midst of her devotion, she observed a cat cross her path two or three times, in so strange a manner, that she ceased praying, and regarded the animal with fixed attention. Soon she began to feel herself under the influence of some preternatural power, and she commenced an involuntary prayer, which she presumed was to the devil, as it was not long before a black man appeared and presented her a large book; upon which she laid her finger, and it left a red spot. The devil then told her she was his, and that he would be unto her a god. Since which time she became a witch, and, as her account stated, had had the usual frolics, such as riding through the air on a stick on sabbath days, and other holy festivals, and afflicting people in the usual way.

But unfortunately, her narration did not terminate here. According to usage, she could not frolic with the devil alone, and she named many companions of fair characters, and of respectable families; and who had never been before suspected.

The example of this woman in her confession was followed by many others; and new companions were constantly named, who were immediately sent for by the justices, and examined.

In this way, more than one hundred women, of Salem and the neighbouring towns, came to be suspected, and were arrested, and usually committed.

A. C.

[*To be continued.*]

For the Christian Register.

Those who are endeavouring to prove that our Lord Jesus Christ is co-equal with his God and Father, should first prove that he is no longer an Advocate or Intercessor; for whoever is such, is subordinate and dependent. Our Lord Jesus now is, and ever will be, a worshipper, an Advocate, and intercessor, at the right hand of the Father, and therefore subordinate to, and dependent upon the only living and true God.

Who honour the Son of God most—they that credit the whole tenour of his solemn declarations; or they, who, under pretence of rendering him the greatest possible respect, contradict the whole current of his testimony?—We read—"That all should honour the Son, even as they honour the Father; and he that honoureth not the Son, honoureth not the Father who hath sent him:" John v. 23. Here we have a revelation of the great *Sender and the Sent*; of the Almighty Giver and *the gift*; of *Him* who sitteth upon the throne, and of the Lamb;" each of whom claim, and is entitled to appropriate homage, every way suited to the transcendant, unrivalled dignity of the Father, and the resplendent derived dignity of the Son.—This text has been often quoted to prove that the Son is co-equal with his Father; but we appeal to every man of candour and common discernment, whether, taken in its connexion, it furnishes a particle of solid evidence?

Again, (Phil. ii. 6.) we read of Christ—"He thought it not robbery to be *equal with God*." This is, undoubtedly, an erroneous translation. The learned and pious Doddridge, who was educated a Trinitarian, and who continued so through life, was so candid and honest as to say, that if we give the exact import of the Greek, the verse ought to be translated—"he thought it not robbery to be *as God*."* Are there any so blinded by the prejudices of education as not to see the vast difference between being *equal with God*, and being *as God*. Of the first Adam, though in his fallen state, it is said—"Behold, the man is become *as one of us*, to know good and evil; but in no respect was he co-equal with his Almighty God and Father. Hence, the text just quoted from Philippians, which is so much relied upon, as furnishing unanswerable evidence in favour of the co-equality, when translated by the learned and honest Doddridge, furnishes no evidence at all.

Another text is sometimes brought forward, which is a striking evidence of the paucity of solid proof, where Christ is represented as "the brightness of the Father's glory, and *the express image of his person*." No image was ever more than a mere representation of an original.

Supreme worship is due, and only due to the ever-living and independent God, from all his intelligent offspring; but inferiour, or subordinate worship, is not unfrequently enjoined, or allowed to dependent beings. In the beginning of the Hebrews, we read—"When he bringeth in the first-born, he saith let all the angels of God worship him," *i. e.* pay him appropriate homage as their superiour. Our Lord says, "When thou art bidden, [to a wedding] go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, friend, go up higher: then shalt thou have *worship* in the presence of them that sit at meat with thee." When King David had finished his last address to the congregation of Israel, it is said—"And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and *worshipped* the LORD, and the king." Here, in a single sentence, we have a fair example of the *supreme* and the *subordinate* worship. Thus it may be readily seen how easy it is with the sword of the spirit to take from the Athanasian Trinitarian "all his armour wherein he trusted."

S. PETER.

* This is undoubtedly a correct translation of the latter part of the sentence; but the translation generally given by the best critics of the present day is "He considered it not a thing to be *eagerly grasped* (*arpagmon*) to be *as God*." Ed. Ch. Reg.

From the Daily Advertiser.

HOWARD BENEVOLENT SOCIETY.

This society held their annual meeting at Concert Hall, on the evening of the 29th of Oct.

A report of the doings of their standing committee was read and accepted.

The following persons were elected for the year ensuing:

Dea. J. C. Proctor, *President.*
E. Haskell, *Secretary.*
Dea. M. Grant, *Treasurer.*

Standing Committee.——Stillman Lothrop, James Clap, Israel Alger, Joseph Urann, Wm. Adams, Edward Smith, Matthias Crocker, Dexter Gilbert, Aaron Woodman, Josiah F. Bumstead, Otis Tileston, Benjamin Howard, Wm. G. Lambert, Edward Parsons.

Auditors.—Asa Ward and Albert Hobart.

Committee to solicit subscribers and donations.—Jonathan Carleton, Josiah Stedman, Henry Purkitt, George Sullivan, Joseph Lewis, Francis Watts, J. P. Blanchard, Stephen Fairbanks, James Means, Ralph Webster, Lemuel P. Grosvenor, Rufus Davenport, Levi Bartlett, Peter Mackintosh, Dr. John Thayer, David Hale, jr. Benjamin Howard, Henry J. Oliver, Daniel Cummings, Jacob Bancroft, Lewis Caswell, Dr. Robt. Fennelly, Capt. John Elliot, John Sullivan, jr.

It was stated in the report of the 30th of April last, that during the three preceding quarters, the standing committee had given assistance in not less than 300 cases. The greater part of which were cases of sickness—25 deaths occurred during the same time. Since the 30th of April, they have given assistance in 223 cases—83 of which were cases of sickness—25 have been removed by death. Since the last annual meeting of the society, $1528 82 cents have been expended by the committee in giving relief, chiefly in cases of sickness. The funds of the society are now quite exhausted.—Great exertions, therefore, are requisite to replenish the treasury, or the benevolent efforts of the committee must be greatly curtailed, and consequently many a brother or sister be destitute of daily food. The whole amount paid into the treasury by annual subscribers, is only $650. The committee are indebted for more than half the good they have done, to the generosity of benevolent individuals; from one of whom they are happy to acknowledge the receipt of $200; from another $50; and from others smaller sums. Experience has taught the committee the necessity of guarding against imposition. And they have made it their aim to profit, not only by their own personal experience, but have freely communicated the result of their observations, in meetings appointed from time to time, for mutual consultation. Thirteen such meetings have been held since the last election of officers. It must be grateful to the humane and benevolent, to learn from the above statements, how many of the poor and sick have been relieved through the instrumentality of this Society. But it must be obvious to every one, that great changes take place in the course of a year, in this Society. Some of the members are removed by death; others experience a change in their pecuniary circumstances, compelling them to withhold that assistance which they would otherwise gladly bestow. In numerous instances, others change their residence, and thus render their assistance extremely inconvenient, or altogether impracticable. Great and persevering exertions, it will readily be perceived, are indispensably necessary, to keep the Society from decreasing in its numbers. We hope these considerations will excite a spirit of energy and activity in its present members, which will not only prevent the Society from curtailing its operations, but which will place within its power the means of more extensive usefulness.

Per order, EZRA HASKELL, *Sec'ry.*

"A version of the Old Testament is in progress in the Turkish language, by a Mr. Dickson, who is said to be an accomplished scholar. He is also revising Ali Bey's translation of the New Testament. When these works are published, they will, with those already printed, furnish versions of the whole scriptures, "in languages which, with some variations of dialect, are spoken over a greater extent of territory than was ever possessed by Ahasuerus with his hundred and twenty-seven provinces, by Alexander the Great, or by any of the Cæsars in the very zenith of their glory."

Missionary.

From the Christian Disciple.

THE WIDOW OF NAIN.

Oh mingle with the widow's tears,
The drops for misery shed,
She bends beneath the weight of years,
Her earthly hope has fled!

Her son, her only son has gone—
O! who shall wipe that eye;
For she must journey lonely on,
And solitary die!

The pall upon his corse is spread,
The bier they slowly raise;—
It cannot rouse the slumb'ring dead,
That widow'd mother's gaze.

She follows on without a tear,
Her dear, her darling child—
But who is he who stops the bier
With look and accent mild?

The Saviour is that pitying one,
His glance her wo disarms—
'Young man arise!'—a *living* son
Is in his mother's arms!

GENERAL INTELLIGENCE, &c.

We understand that the Visitors of the Massachusetts Professorship of Natural History have elected Mr. Thomas Nuttall, curator of the Botanical garden at Cambridge, and that he has accepted the trust. A writer in the Daily Advertiser congratulates the founders of the Institution upon this election, and states that Mr. Nuttall "is well known to all the lovers of botany in this country and in Europe, as a modest, learned and indefatigable botanist." We were much pleased with the candid and just remarks of this writer on the indelicacy and injurious effects of making the elections of officers the University a subject of newspaper discussion.

We are informed that the Massachusetts Professorship of Natural History, and the botanical garden were the products of private munificence. The owners of this fund invested the disposal of the capital and the income in a separate board, composed of the trustees of the Massachusetts Agricultural Society, the President of the College, the President of the American Academy, and the President of the Medical Society. This board are amenable only to the courts of law for the manner in which they may execute the trust committed to them.

In a number of our towns, a system of economy has been adopted within a few years, in the mode of supporting the poor, which has proved highly successful. The system is that of having a work-house, with land adjoining, where the paupers may do something toward the support of themselves. This arrangement evidently conduces to the health, morals, and happiness of such as are proper subjects of public aid. It also lessens the number of applicants for assistance, by discouraging the idle who are able, but unwilling to help themselves. The accounts that have been received from the various establishments of this kind, have all been favourable. One instance which has lately come to our knowledge, is particularly striking. We have learnt from proper authority, that the managers of the establishment for the support of the poor in Cambridge, have paid into the town treasury 80 dollars, as the net proceeds of the establishment, during the past year, after defraying all its expenses.

An Institution for the Deaf and Dumb has been established in Pennsylvania, and Lewis Weld, Esq. a distinguished teacher in the Asylum in Hartford, has been engaged as principal of the establishment.

It is stated in the New-York Statesman that Mr. William Annesly, resident in Albany, has invented a a new system of Naval Architecture, which has a decided superiority over the old system.

In the extensive woods of Plymouth and Sandwich it seems that there are still large numbers of deer. It is stated in the Old Colony Memorial (an interesting and useful paper lately established in Plymouth) that one man (Mr. Branch Pierce) who lives within the bounds of Plymouth, has, within few years, killed fifty-three of these animals.

Letters from Raleigh, N. C. state that the effects of opening the British West India Islands to our produce begins to be sensibly felt in N. C. by the revival of an active and profitable commerce. It is stated that one small vessel carried out a cargo of timber worth $500, and returned with a cargo of West India produce worth $3000.

The Governor of New-York has issued his proclamation, appointing Thursday the 5th of December, to be observed by the inhabitants of that state as a day of public prayer and thanksgiving.

Proposals have been issued by Mr. Sylvester T. Goss, of Haverhill, (N. H.) for publishing a semi-monthly religious paper to be entitled "The Evangelist."

Lorenzo Turner Hall, the printer and publisher of a paper called the Castigator, was last week convicted of publishing a libel on Amos Binney, Navy Agent, and was sentenced to three months' imprisonment in the common jail of this city.

It is stated in some of the papers that since January last there have been 67 deaths among the officers of our Navy. 1 Captain, 1 Master Commandant, 10 Lieutenants, 4 Surgeons, 4 Sailing Masters, 1 Purser, 3 Lieutenants of Marines, 40 Midshipmen, and 1 Boatswain.

ST. LOUIS, (MISSOURI,) OCT. 12.

First arrival of Furs from the Rocky Mountains.

Capt. Perkins, of the Missouri Fur Company, arrived in town this week, with a boat load of furs and peltries, worth $14,000, from the Rocky Mountains.—Another parcel, belonging to the same Company, worth $10,000, is on the river, and expected to arrive in the week coming. The whole has descended the Yellow Stone river, and must have been transported 3000 miles, to arrive at this place; such is the extent of country laid under contribution by the commercial position of St. Louis. In this first adventure (since the revival of the fur trade) to the Rocky Mountains, it is gratifying to learn that no hostilities of any kind have occurred with the Indians, and that present appearances promise great success to the enterprising citizens, who are now extending their trade to that remote region.

From the Connecticut Journal.

DUELLING.

The Editor of this paper is authorised by a few gentlemen in this city, who have associated themselves to discountenance *duelling*, to offer a premium of FIFTY DOLLARS for the best *Farce*, which shall be produced within one year from the 7th inst. founded upon certain facts which have recently occurred, and are of universal notoriety. The money to be paid whenever the farce is accepted by a committee of three disinterested persons appointed by the association. The editor of this paper, therefore holds himself responsible for the above sum, to be paid in compliance of the above terms.

FOREIGN.

By late accounts from Brazil, it appears that great alterations have taken place, and are taking place in the political affairs of that country. The son of the present King of Portugal, who was lately left by his Father in Brazil, as regent of his American dominions, had the boldness and independence to act himself, and conform to the advice and wishes of the Brazilians, in contradiction of the commands, and in defiance of the threats of the Portuguese government, and his father the king. Measures have been taken for declaring Brazil independent of Portugal. A decree has been passed by the legislative bodies establishing a national coat of arms, and a national cockade for Brazil, and the 12th of Oct. (the anniversary of the birth day of his Royal Highness) has been by them appointed for proclaiming the Prince Regent, Constitutional Emperor of Brazil. A decree has been issued also requiring all who refuse to assume the national cockade, to leave their places within two months, and to leave the country in four months.

The Prince is represented as a bold determined man, of pleasing appearance and deportment, and very popular. In a proclamation of Sept. 8, he speaks in severe terms of reprehension of the Cortes of Lisbon, and calls on the Brazilians to be united and resolute in the defence of their country, against the force that will be sent against them from Portugal, as well as against internal foes.

The Portuguese Cortes have passed decrees making it treason in any one to obey the new government of Brazil. They have also decreed that the authority of the Prince as Regent of Brazil shall cease immediately, and he return, in four months from the time of receiving notice of the decree, to Portugal, on penalty of forfeiting his right of succession to his father's throne.

The Emperor Alexander, of Russia, has issued his decree for the suppression of all the secret societies and Masonic Lodges in his empire, on account of the abuses which he feared might result from their secret meetings.

Societies are formed and forming in various parts of Germany, called Philhellenian Societies, for the purpose of aiding the Greeks in acquiring their independence. These societies are countenanced and supported by many of the most learned and respectable scholars and civilians of Southern Constitutional Germany.

By late accounts from India it appears that on the 7th of June one of the most distressing storms of rain had been experienced there that had ever been known. The storm is said to have been almost fatal to the Indigo plants, which were nearly ready for cutting. The quantity of rain that fell was estimated at 12 inches. It occasioned the most distressing inundations. The accounts of the loss of lives in various parts of the country almost exceeds belief. In some places they took refuge in the trees, and supported themselves for two days on the leaves.

The following statement from the Centinel probably furnishes a tolerably correct view of the losses.

By the arrival of the Clarion, from Calcutta, papers to the 18th of July have been received.

They contain additional details of the destruction of life and property, occasioned by the tremendous hurricane and deluge, experienced in India, in June last;—but melancholly as the truth is, it shows that the accounts which augmented the deaths to 100,000, were greatly exaggerated. The violence of the hurricane continued *two days;* and in four days, the rain guage indicated a depth of *twelve inches!* In Burrisaul the greatest destruction took place.—The following account of the losses in the Thannah division of Gurmudolle, north of Burrisaul, will serve to show the extent of the calamity:

Persons drowned,	547
Houses destroyed,	16,894
Bullocks and goats destroyed,	16,904
Mauds of Rice do.	6,787

Major Stuart, who had been sent from Calcutta with supplies for the desolated districts, writes from Burrisaul that in six Thannas, 3,884 persons were missing, and that 500 dead bodies had floated ashore. Other accounts augment the deaths to 12,000; that in one district, containing a population of 5,696, 3000 perished; and that 1000 persons perished in the Bazar. Accounts of such disasters are very frequently exaggerated.

It appears by a Calcutta paper of 16th July, that it rained violently from sunset, on the Sunday preceding, until 8 o'clock on Monday morning; and fears were entertained of additional injury therefrom to the Indigo plants.

Advices from Liverpool are to Oct. 1. Easterly winds had prevailed on the coast of England for 20 days, in consequence of which the admiralty had ordered out cruisers with supplies for the inward bound trade.

It is stated in some of the London papers that since the death of the Marquis of Londonderry, a material objection had been removed to the acknowledgement of the independence of the South American provinces. No appointment had been made of a Governor General of India. The Rt. Hon. Charles Manners Sutton, speaker of the House of Commons, is added to the list of Candidates given in our last.

An offer had been made to the British Government, by a number of gentlemen or rank and property, to fill, gratuitously, certain offices to which high salaries are at present attached.

Alderman Heygate was, on the 28th Sept. elected Lord Mayor of London for the year ensuing.

ORDINATION.

Sept. 25, the Rev. *William A Chapin* was ordained at Craftsbury, Vt. to the pastoral care of the Congregational Church and Society in that place. Rev. Chester Wright, of Montpelier, offered the Introductory Prayer and preached the Sermon; the Rev. Luther Leland, of Derby, offered the Consecrating Prayer; the Rev. James Hobart, of Berlin, gave the Charge to the pastor, and also a Charge to the people; the Rev. Jacob N. Loomis, of Hardwick, gave the Right Hand of Fellowship; and Mr. Joseph B. Goddard, offered the Concluding Prayer.

INSTALLATION.

Rev. *Josiah Henderson* was installed as pastor of the Church and Society at Tisbury, in Martha's Vineyard, on the 16th inst. Introductory Prayer by Rev. J. Henderson; Sermon by Rev. Joseph Thaxter, of Edgartown—text, James iv. 11, 12.—Charge and Consecrating Prayer by the Rev. Jonathan Smith, of Chilmark; and Right Hand of Fellowship and Concluding Prayer by Rev. S. F. Swift, of Nantucket.

MARRIED,

In this city, on Tuesday evening last, by the Rev. Dr. Harris of Dorchester, Mr. James Robinson, merchant, to Miss Rachel Robinson Howe, daughter of Mr. George Howe, of this city.

In Bangor, Mr. George Fitts, to Miss Hannah H. Nichols, both of that place.

In Canton, on Sunday evening last, by Rev. Mr. Huntoon, Mr. Nathaniel Blake, of this city, to Miss Clarisa Fisher, of Stoughton.

At Baltimore, Joshua B. Stearns, Esq. of Salem, to Miss Louisa H. King, of Baltimore.

In Kennebunk, Mr. Oliver Goodwin, to Miss Betsey Gillpatrick—Capt. Israel Burnham, to Miss Sally Adams.

DIED,

In this city, Mrs. Mary Ann, wife of Mr. John Roberts, aged 28; G. K. Jackson, D. M.; Mrs. Sarah C. Clark; widow Susannah Baker, aged 55; Mr. Joseph Field, jr. aged 46; Miss Mary Dalton Jenkins aged 27.

Alexander Black, youngest child of Mr. John. P. Orcutt, aged 8 months; Mr. George Kuhn, aged 82.

In Portland, Joseph Baily, son of Mr. Joseph Quimby, aged 9 years; Mr. Moses Ficket, jr. of Naraguagus, county of Washington, aged 24.

At Dublin, N. H. Mr. Nathaniel Watts, of Peterborough—instantly killed by the explosion of a charge which he was driving into a rock.

At Salem, Capt. George Pierce, aged 39—Mrs. Hannah Pickering, aged 65.

Drowned, in the Missouri River, Lt. Wm. Pinkney Buchanan, of the U. S. army.

In Bangor, Dea. Moses Haskell, aged 61, formerly of Newburyport.

In Northborough, on the 7th inst. Mr. Thaddeus Fay, aged 32.

In Fryeburg, Me. Hon. Liman Frye, aged 82—Dr. Moses Chandler, aged 55—Dr. John Farrington, aged 28.

On Monday, 4th Nov. at Craney Island, Dr. Samuel Russell Trevett, jun. of Boston, Surgeon in the U. S. Navy, aged 38. He was attached to the sloop-of-war Peacock, Capt. Cassin, just arrived from a cruise in the West-Indies.

The character of Dr. Trevett, says the Salem Gazette, combined those qualities that command respect, and win entire confidence and the warmest attachment. Unsuspected integrity, the highest sense of honor, delicacy of manners, dignity of deportment, and elegance of person, were united with extensive and various attainments in polite literature and professional science.

In Farmington, (Me.) Deacon Joseph Woodward, aged 91.

In Canton, Joel Brooks, aged 18, son of Major Joel Howard.

In Buxton, Mr. Samuel Harding, son of the late Capt. Samuel H. aged 19.

In Freeport, Mr. Barstow Sylvester, jr. aged 31.

In Portsmouth, (R. I.) Mrs. Elizabeth, widow of Capt. Oliver Warner, of Newport, aged 84.

In West Boylston, Miss Mary Ann Goodale, daughter of Col. Levi Goodale, aged 17.

In Petersham, Mr. Samuel Gates, aged 58. His death was occasioned by a blow from the sweep of a cider mill.

Revolutionary Record.—In Hancock County, Georgia, of palsey, Henry Grayhill, Esq. in the 82d. year of his age, a native of Pennsylvania.—In Jefferon Co. Ky. William Woolfolk, aged 70 years.—In Wilkinson Co. Missisippi, Henry Hunter, in the 83d. year of his age, a native of Virginia, and one of the first American settlers in the Missisippi country. All veterans of the Revolutionary War and distinguished for active service.

THREE IMPORTANT QUESTIONS.

FOR SALE at this office—"Three important questions answered, relating to the Christian Name, Character, and Hopes. By HENRY WARE, pastor of the second church in Boston." Nov. 15.

A YOUNG LADY whose education has qualified her for the purpose, wishes a situation in or near Boston, as assistant in a school, or governess in a private family where there are children from 5 to 15 years of age. Inquire at this office. Nov. 22.

NEW SUBSCRIBERS for the second volume of the Christian Register can have the previous numbers of this volume for 4 cts. per copy, and also the first volume neatly bound for $2,50. Subscribers who wish the first volume bound, can have it done by leaving them at this office, for 75 cts. Oct. 22.

NEW BOOKS FOR YOUTH.

JUST PUBLISHED, and for sale at No. 47 Marlboro'-street, corner of Franklin-street,

THE PARENTAL MONITOR. By Mrs. BONHOTE. First American, from the third London edition. Price 50 cents.

THE ORPHAN. By MRS. OPIE. A tale, founded on a well known fact.

THE REVENGE. By MRS. OPIE.

THE UNCLE AND NEPHEW. By MRS. OPIE.

In the press and will be published shortly.

THE BROTHER AND SISTER. By MRS. OPIE.

Nov. 22.

THE Members of the "Fatherless and Widows Society" are hereby notified that their Anniversary Meeting will be held on Sunday next, Nov. 24, at the Park-street Meeting House, when a collection will be taken in aid of their funds.

ORDER OF PERFORMANCE.

1. Psalm. 2. Reading and Prayer. 3. Hymn. 4. Sermon by Rev. S. E. Dwight. 5. Anniversary Ode. 6. Prayer. 7. Anthem. 8. Benediction. 9. Gloria Patri. Nov 22

POETRY.

From the Masschusetts Spy.

"*Man sees*
Not thro' the thin partition of an hour."
YOUNG.

I've seen, at morn, a stainless sky,
A heaven as blue as beauty's eye;
But long ere noon destruction's form
Was riding on the whirlwind storm.

I've seen the bark with snowy sail
Ride proudly on the swelling gale;
I've turn'd again—the mountain wave
Was wreathing o'er her coral grave.

I've seen the gay and laughing bride,
With health and splendour at her side;
I've look'd again—the wedding ring
Was wrapt in death's cold covering.

I've seen the hero's tyrant brow
Environ'd with the laurel bough;
But ah! oblivion's sable pall
Has dimm'd the blooming coronal.

And such is life—a changing scene—
Its blisses "few, and far between:"
To-day the sunshine of delight—
To-morrow, wretchedness and night.

How many bards have sung of youth,
When all was novelty and truth;
And deck'd in garb of fairy dress,
Its days of light and loveliness.

Reverse the picture—time will show
its flitting shades of joy and wo;
And though its smiles are bright to-day,
To-morrow sees them fade away.

MISCELLANY.

To the Editor of the Christian Register.

Sir—I know nothing more likely to remove the doubts expressed in your last Number, respecting the correct orthography of the "*name of a certain celebrated Arabian*," and at the same time operate as a check to pedantry and the affectation of singularity, than the following extract from Campbell's Philosophy of Rhetoric—Book II. Ch. iii. Sec. 1. p 3.—by the insertion of which you will much oblige your subscriber,
N. N. S.

"It hath been the invariable custom of all nations, as far as I know—it was particularly the custom of the Grecians and the Romans, when they introduced a foreign name into their language, to make such alterations as would facilitate the pronunciation to their own people, and render it more analogous to the other words of their tongue. There is an evident convenience in this practice; but where the harm of it is, I am not able to discover. No more can I divine what good reason can be alleged for proscribing the name *Zoroaster*, till of late universally adopted by English authors, who had occasion to mention that eastern sage, and the same, except in termination, that is used in Greek and Latin classics. Is *Zerdusht*, which some late writers would substitute in its place, a more musical word? Or is it of any consequence to us, that it is nearer the Persian original? Will this sound give us a deeper insight than the other into the character, the philosophy, and the history of the man? On the same principles, we are commanded by these refiners to banish *Confucius*, for the sake of *Con-fut-cee*, and never again, on pain of the charge of gross ignorance, to mention *Mahomet*, *Mahometan*, *Mahometism*, since *Mohammed*, *Mohammedan*, *Mohammedism*, are ready to supply their room. *Mussulman* must give place to *Moslem*, *Legira* to *Legia*, and *Alcoran* to *Koran*. The *dervis*, too, is turned a *dirvesh*, and the *bashaw* is transformed into a *pacha*.

But why do our modern reformers stop here? Ought not this reformation, if good for any thing, to be rendered more extensively useful? How much more edifying would *Holy Writ* prove to readers of every capacity, if, instead of those vulgar corruptions, *Jacob* and *Judah*, and *Moses* and *Elijah*, we had the satisfaction to find in our Bibles, as some assure us that the words ought to be pronounced *Yagnhakob*, and *Yehuda*, and *Moschech*, and *Eliyahu*? Nay, since it seems to be agreed amongst our oriental scholars, that the Hebrew *jad* sounds like the English *y* before a vowel, and that their *vau* is the same with the German *w*, the word *Jehovah* ought also to be exploded, that we may henceforth speak of the Deity more reverently and intelligibly by the only authentic name, *Yehowah*. A reform of this kind, was, indeed, for the benefit of the learned, attempted abroad more than two centuries ago, by a kindred genius of these modern English critics, one Pagninus, a Dominican friar. In a translation which this man made of the scriptures, into a sort of monkish gibberish that he called Latin, he hath, in order to satisfy the world of the vast importance and utility of his work, instead of *Eve*, written *Chauva*, and for *Isaiah*, *Jeremiah*, *Ezekiel*, given us *Jesahiahu*, *Irmeiahu*, *Jechezechel*. But I know not how it hath happened that in this he hath had few imitators among men of letters. Probably, upon the trial, people have discovered that they were just as much edified by the old names, as by the new.

Again, why this reformation should be confined almost entirely to proper names, for my part, I can discover no good reason. Appellatives are, doubtless, entitled to a share. Critics of this stamp ought, for example, boldly to resolve, in spite of inveterate abuses, and plebian prejudices, never, whilst they breathe, either to write or to pronounce the words *pope*, *popery*, *popedom*, but instead of them, *pape*, *papery*, and *papedom*; since whether we derive these words immediately from the French *pape*, the Latin *papa*, or the Greek *pappas*, still it appears that the *o* is but a base usurper of a place which rightfully belongs to the *a*.—The reason, assigned for saying *Koran*, and not *Alcoran*, is truly curious. *Al*, say they, is the Arabic article, and signifies *the*; consequently, if we should say *the Alcoran*, we should fall into a gross perissology. It is just as if we should say *the the Book*. A plain, illiterate man would think it sufficient to reply, what though *al* signifies *the* in Arabic, it hath no signification in English, and is here only the first syllable of a name which use hath appropriated, no matter how, to a particular book. But if ye, who are such deep scholars, and wonderful improvers of your mother tongue, are determined to exclude this harmless syllable from *Alcoran*, act at least consistently, and dismiss it also from *alchymy*, *alcove*, *alembic*, *algebra*, *almanac*, and all the other words in the language that are derived in the same way, and from the same source. Indeed, it is not easy to say where ye will stop; for if ye attend to it, ye will find many words of Latin or French origin, which stand equally in need of reformation.

Suppose one of these aristarchs, advancing in such ingenious refinements, and thus criticising on the word *aversion*. "This substantive is by divers authors diversely construed. Some say aversion *to* a change, others, *from* a change; both, I affirm, from a blind attachment to vernacular idioms, have alike deviated into the most ugly and deformed faults. This judgment, how severe soever, I am able to support by an irrefragable argument. *Aversion*, according to its etymology, denotes *turning from*.—The first syllable *a* is, in the original language, a preposition, signifying *from*. It would, therefore, be absurd to conjoin, in the same phrase with it, the preposition *to*, which hath a contrary signification; and to use *from* after aversion, would render the expression hideously pleonastic." In defiance, therefore, of a habitude, which, however ancient and universal, is the offspring of ignorance, we must, if we would speak correctly, either say *aversion a change*, the first syllable *a* having the force of the preposition, or, cutting off this preposition, we must say *version from a change*." If any should think this representation exaggerated, let him compare the reasoning with that which hath been seriously used for mutilating the word *Alcoran*, and he will find it in all respects the same. It is, I acknowledge, of no consequence whether we say *Alcoran*, *or Koran*; but it is of consequence that such a silly argument should not be held a sufficient ground for innovation.

It is necessary to add that if the public give way to a humour of this kind, there will be no end of innovating. When some critics first thought of reforming the word *bashaw*, one would have it *bassa*, another *pacha*, and a third *pasha*; and how many more shapes it may yet be transformed into, it is impossible to say—Some have adopted just the half of Sale's reformation of the name *Mahomet*. They restore the vowels to the places which they formerly held, but admit his alteration of the consonants, never writing either *Mahomet* or *Mohammed*; but *Mahommed*.—In regard to such foreign names of persons, offices, eras, and rites, it would be obliging in writers of this stamp to annex totheir works a glossary, for the sake of the unlearned, who cannot divine whether their new-fangled terms belong to things formerly unknown, or are no more than the old names of things familiar to them, newly vamped and dressed. Surely, if any thing deserves to be branded with the name of pedantry, it is an ostentation of erudition, to the reproach of learning, by affecting singularity in trifles."

From a late London paper.

Memoir of the advantages and facility of establishing a water communication between the Atlantic and Pacific oceans, by means of the Atrato river, by an intelligent English gentleman.

The principal mouth of the river Atrato is named Barbacbas, and is situated in latitude 8, 12, N. and runs about 490 miles to its source. At the mouth of this river commences the grand bay of Candelaria, capable of containing the whole shipping of the universe, has good anchorage in from 18 to 20 fathoms, is sheltered from all winds, and only subject to a heavy swell in the months in which the northern winds prevail. The bar in dry weather and low tide has five feet water, and during the rains and high tide 6 1-2, is about 200 yards wide, and is hard sand.

The first river of any magnitude which empties itself into the Atrato is named Rio Sucio, distant from the mouth about seventy miles, in latitude 7, 46, N. but in its present state offers no great advantages to the undertaking, from its number of logs and many other impediments.

The second river is named Murindo, in latitude 7, 6, N. and about 150 miles from the sea. Twenty miles from its junction with the Atrato are some very high mountains called by the same name, which abound in all classes of timber, and cedars of all descriptions.

The third is the river Napipi, which empties itself into the Atrato in latitude 6, 33, N. By means of this river a communication could be opened with the Pacific, as from its source there is only a division of six miles. The expense of transporting a load across this of five arobas or 125 pounds is one dollar, and they arrive in a fine deep bay, sheltered from all winds, in the Pacific. From the entrance of the river Napipi to the Tambo Don Carlos, proceeding up the river, is three days journey, or about 100 miles; from thence to Tambo Antado is six hours, or about 18 miles; from this last to the bay of Cupica, in the Pacific ocean is land carriage, and two journeys may be made in one day. The loads can be carried either on mules or by men. The port of Cupica is fit for any class of vessels.

The fourth river which flows into the Atrato is Bebara, situated in 6, 2, N. About 15 miles from its mouth is a bodega, or store, where are deposited the goods destined for Antioquia; from thence to Uzzoa is 60 miles of land carriage. The loads are carried by men, and are generally seven days on the road. The expense of each load of 125 lbs. is about 12 dollars. From Uzzoa to Antioquia is 40 miles, little more or less; the loads are here carried by mules, and each mule is 4 dollars.

The capital of the Province of Choco is San Francisco de Quibdo, and contains about one thousand inhabitants, and has established a custom house.

The river Atrato, as far as this, presents no obstacle to any class of vessels that do not draw more than seven feet of water. In its course are few or no logs, and with common care there is no risk whatever.

Quibdo is distant from the sea coast is about four hundred and ten miles. The current of the Atrato in dry weather does not exceed two knots per hour, and in times of heavy floods, five. From this place to the source is about 80 miles.

The Tambo San Pably is situated on a narrow neck of land about 2 miles wide.

The river San Juan is in the Province of Novita, and washes the other side of this isthmus, and joining itself with the river Calima, empties into the Pacific in the bay of Chazambiza.

In front of Quibdo the river Quito unites with the Atrato, and by it you proceed to the creek San Pabio. This in dry weather presents some obstacles on account of the shallowness of the water, but is a passage of only five hours to the Tambo of the same name, and can easily be remedied by means of flood gates, as used in Europe.

The memoir then states the advantages which would result from this navigation being attended to, and steam boats introduced, and says that Quibdo would become the deposit of an unrivalled commerce, and in a few years the Atrato would become a second Missisippi.

From the New-York Statesman.

CHEAPNESS AND UTILITY OF NEWSPAPERS.

MESSRS. EDITORS—Struck with the difference in the manner of printing a book, a London edition of a novel or romance, (and not Bracebridge Hall neither) which by mere chance now lies before me, my curiosity led me to examine and ascertain the literal quantity of matter or words it contained, and compare it with the amount in one of your semi-weekly newspapers. The English book happened to be a foolscap octavo, of the size of a modern or royal 18mo. one third smaller than the common size of 12 mo. school books.

Three pages of your paper, and sometimes nearly the whole four are filled with reading matter, and contain what you would call 64,800 ems, just the same quantity as 270 pages of my novel, "The Priory of St. Bernard." and would make two decent thin volumes of its size.

You give 104 papers for 4 dollars.

The same quantity of matter, in books like mine, would make 208 volumes, at about 6s. each, or 12s. the set, the whole cost 156 dollars.

Such is the difference between newspaper reading and this kind of novel reading, as 4 to 156, no less than 39 times as cheap.

Besides, as Lord Peter might say, newspapers are the very trees of knowledge—they yield a daily crop of fruit perennial, of every pleasant hue and useful kind—in newspapers are contained the essence of law, physic, and divinity; astronomy, politics, and history; agriculture, manufacture, and commerce, &c.—and he who reads a newspaper, reads and possesses, at the same time, the substance and selection of news, wit, learning, novelty, poetry, morality, and all the arts and sciences, and a taste and portion of every branch of human knowledge. A newspaper is the world in epitome, a perpetual cyclopedia, in endless numbers, ever various and ever new: and as Peter Pindar saith,

"So cheap they come, at five for eighteen pence,
That every man would buy, with cash and sense."

Nor is it any wonder, then, that the Americans, a calculating and money-saving, as well as reading and inquisitive people, should so generally patronise newspapers, that there are three times as many different gazettes published in the United States, (although not in such large numbers as some of the London papers) as are printed in England, with a population greatly exceeding ours.

The universal patronage of public journals in this country—and it is really a matter of wonder that it is not far more liberal and extensive—is honorable to our literary taste and discernment, and a conclusive proof of the refinement and morals of the people; for no nation can be ignorant, enslaved, profligate and miserable, where the press is free, and ably conducted papers are numerous, cheap, and well supported.
FRANKLIN.

MANUFACTURE OF PORCELAIN.

An advertiser in New-York (says a Baltimore paper) has lately informed us, that patient experiment to produce porcelain ware in this country, has been successful, even beyond his hopes. The materials found on our shores, superior to those of the French manufacture, enable us now to defy foreign competition, and for this purpose, European artisans have already been imported, to conduct a manufactory, which is now building.

AMERICAN MANUFACTURES.

Whilst encouragement adequate to their success, is denied by the constituted authorities, to domestic manufactures, it is gratifying to witness the successful struggles of individual skill and enterprise. Mr. Thomas Amies, of Philadelphia, manufacturer of bank and writing paper, has recently received an order from Canton, for a parcel of his paper, "it being the only kind," to use the words of the order, "that can be kept in this country (China) without injury; the excessive dampness of the climate renders every description of paper unfit for use, after remaining here a few months, except of the pattern (Mr. A's.) which has been here several years, and is now as good as when imported."

Slander cannot make the subjects of it either better or worse; it may represent us in a false light, or place a likeness of us in a bad one; but we are the same: not so the slanderer;—for calumny always makes the calumniator worse, but the calumniated—never.—*Lacon.*

The upright, if he suffer calumny to move him, fears the tongue of man more than the eye of God. *ib.*

John Wesley being awakened at midnight by the breaking of a blood vessel, and thinking himself at that moment on the brink of eternity, cried to God; "Oh prepare me for thy coming, and come when thou wilt!"

Philosophy easily triumphs over *past* and *future* ills; but *present* ills triumph over philosophy.

How many heart-aches should we spare ourselves, if we were careful to check every unkind word or action toward those we love, by this anticipating reflection: The time may soon arrive, when the being whom I am now about to afflict, may be snatched from me forever to the cold recesses of the grave, secured from the assaults of my petulance, and deaf to the voice of my remorseful penitence.

A county parish in New-Hampshire proposed to their pastor to raise his salary from $250 to $300 per annum. "Spare me, my christian friends," replied the worthy man; "it is a weary burden to collect the $250; I should be worn to death by trying to scramble together the $300."—*N. A. Review.*

A Scotch peasant, being ridiculed for his bad singing, replied, "It's a far gate atween here and heaven; A' music sounds well i' the distance." *ibid.*

An atheistical fellow in a storm at sea, begun to use his rhetoric to God for his life:—"O Lord I beseech thee to hear my prayer at this time, for thou knowest that I trouble thee but seldom.

TRACTS.

FOR SALE, at the *Office of the* CHRISTIAN REGISTER, the following valuable religious Tracts:

OBJECTIONS TO UNITARIAN CHRISTIANITY CONSIDERED—*second edition*—3 cts. single, 31 cts. per doz. 2 dolls. per hund.

EXTRACTS FROM THE WRITINGS OF DR. WATTS, *Relating to the* TRINITY, *and in favour of Christian Candour and Religious Inquiry*—2 dolls. per hund.

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Individuals or Tract Associations who are friendly to the diffusion of rational christianity, and who wish to obtain useful Tracts for distribution will, it is apprehended, find the Tracts here advertised well suited to their purpose.

NINEPENCE per copy will be given at this office for No. 51, of the first volume of the Christian Register. Nov. 15.

"Come over and help us."

ABSTRACT OF A JOURNAL of E. BACON, Assistant Agent of the United States, to Africa: with an Appendix, containing Interesting Accounts of the Effects of the Gospel among the Native Africans.—With Cuts, showing a contrast between two Native towns, one of which is Christianised, and the other Heathen.—For sale by R. P. & C. WILLIAMS, Cornhill-square. Price 25 cents.

The whole proceeds of all the above books sold, will be paid over to Mr. B. for the benefit of the Mission.—Many can buy a Book who can do no more. Persons at a distance, paying postage, can have four copies by mail, for $1,00. Oct. 18.

Rev. Mr. Gray's Sermon.

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JUST published, and for sale at this *office—price $1,25 per doz. 12 1-2 cts. single*, "A SERMON on *the Religious Opinions of the Present Day*, delivered in two parts, morning and afternoon, on Lord's day, Sept. 23, 1821, to the Church and Congregation on Jamaica Plain, Roxbury, by THOMAS GRAY, A. M. their pastor, published by request of the hearers."

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CUMMINGS & HILLIARD have just received, Napoleon in exile; or a voice from St. Helena—by B. E. O'Meara, his late Surgeon.

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